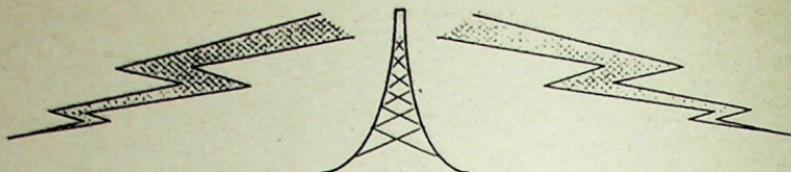


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# greenwave

**CAMBRIDGE REGION** OCT-NOV '89 **No 9** **£40p**

## TURNING POINTS



## **Cambridge Community Radio**

"Good morning, it's 9.15am on Cambridge Community Radio, and here's today's news for organic growers....."

"Yoga classes start this week at the following places....."

"Today's radio recipe, tofu and millet loaf with spicy orange sauce, follows the report of yesterday's meetings of Cambridge City Council, with an analysis of decisions taken and their implications, so make sure you have a pen and paper to hand....."

No, it's not a dream, it's about to happen!

The government has finally decided to open the airwaves for community radio in 21 locations around the country, and Cambridge is one of the places chosen for a two-year experimental period. The guidelines are that a radius of 5 kilometres from the Elizabeth Way/Newmarket Road roundabout may be covered by FM broadcast, and that groups applying for the licence reflect the interests of the local community. Applications must be in by the end of September, with broadcasting scheduled to start next Spring.

Cambridge Community Radio Group is a new group formed expressly for the purpose of applying for the licence for Cambridge. The individuals in the group reflect a wide range of experience in community work and organisations, co-operatives, community radio, radio-frequency and audio electronics. Our aim is to set up a radio station accessible to the community, with full-time staff to look after the technical side and work with those wishing to make their own programmes, assisted by volunteers. Obviously, the enthusiasm of the volunteers will play a vital role in the running of the station. We have decided that the best form of structure would be a co-operative, in which all workers and all subscribing listeners, groups and organisations would have an equal say in what happens. The station will be managed for social benefit and not profit, finance being raised from listener and institutional subscriptions, limited advertising, programme sponsorship, fund raising and donations, and our estimates predict that the station should be self-supporting after the first year of operation.

Our aim is to provide a totally new type of radio, not just a copy of existing BBC or commercial stations. Programme content will include features, news, information, advice, drama, humour, poetry, interviews, phone-ins, music (including specialist music), education and mother-tongue language broadcasts, the important factor being that people will be able to make their own programmes or suggest programme ideas.

So where do you come in?

If we are successful in applying for the licence, any group or individual who wants to make a programme, or to use the medium in any way, or to learn about radio will be able to. Adherence to the Community Radio Association Code of Conduct will ensure a fair and socially orientated service. In order to apply for the licence, and to help us work out what the community wants from a radio station, we need your help in various ways:

\*Offer your time or skills NOW to the radio - we need to start as we mean to go on, and that means having as many people as possible involved before we go on the air.

\*Encourage your group or business to consider advertising and programme sponsorship

\*Donate or loan money to the radio to help cover our initial expenses.

\*Send us a letter expressing your support for the project, and to strengthen our application.

For further information, contact Cambridge Community Radio Group  
1, Fletcher's Terrace,  
Cambridge CB1 3LJ  
Tel: 61808 (daytime)  
210242 (evening)

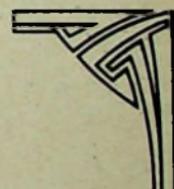
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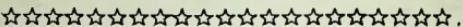
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# Letters



Dear Greenwave,

Those in the Ecology Party who feel that it should maintain its purity, put up candidates against all comers (all written off as non-green) and shun anything that smacks of 'popular frontism' run several risks and have, I fear, failed to generate a praxis applicable to political life in this country.

We have, of course, an electoral system that marginalises small parties; it is almost impossible to gain any more than the committed core vote - no matter how much (or little) effort is put into a campaign. Indeed it is a classic Catch 22 situation - Eco will not attract voters until it is seen as a possible winner - and will not be perceived as such until it does. Each lamentable low vote and lost deposit only reinforces the idea that Eco is a no-hope party. Politics are as much about results as ideas and I fear that we do not have the time to wait for the steady accretion of new converts (especially given the high turnover of members) that will, one day, lead to electoral victory.

As far as I am concerned, the major item on a political agenda is to get rid of the present administration, an administration that has made the most blatant attacks on democracy we have seen this century; that has shown a cynical disregard for the effects of its policies and that on every green issue has proved to be the most obdurate opponent imaginable. If this means forging links or joining forces, or merely accepting tactical voting strategies then so be it

Nor should we forget the need for solidarity with those greens (and nascent greens) who have chosen to work through

the traditional parties or who have rejected party politics altogether. Both these projects call for integrative structures rather than the exclusiveness of a political party. Our aim should be to assist with the recovery of an authentic radical imagination - for let us not pretend that there is not at present a serious deficit - as a counter to the simplistic and viscous (Thatcherite) notion that the cash flow analysis is the measure of all things.

Steve Foulger

Dear Editor,

I must disagree with some of the things that Theresa Ashcroft says in her letter.

I would concur with her point about most people having an irrational fear of losing our money, but I would like to suggest that turning away from the physical world is not the answer. She says she looks "at life from a holistic viewpoint" and then talks only of the Spirit. Later she compounds this by saying that we must shed the "bestial side of us". Surely it has been this shedding of the bestial side of us that has left us with this legacy of fear.

All of the acceptable (sic) religions, Christianity, Buddhism, Judaism, Islam and to a lesser extent Hinduism, deny the flesh. They see the world as mere matter, the plants and animals, including ourselves as base. This has led to a devaluing of the world and all that's upon it. Physical existence is seen as, at worst, something to be suffered, at best something to be transcended, but never to be enjoyed for its own sake. Pagan religions, with their emphasis on the here and now, and their philosophy of "good times and bad times, life is for living", have been and still are violently repressed, lest anyone should enjoy the physical world AND ITS INHERENT SPIRITUALITY, without recourse to hand-me-downs from on high.

It was this living in half the world, where only piety was good (sic) and LIFE ITSELF bad (i.e. physical day to day living), that led to the devaluing of half of reality. Christ, when he performed the miracle of the feeding of the five thousand, didn't feed them with piety or fine words, he fed them with fish, real fish, or so the tale goes, not imagined fish, nor spiritual fish, but physical fish they ate with their real mouths, and at another time did a similar thing with water at a party.

Now in an age where most people have no religion, often calling themselves C. of E. for respectability's sake, we are left with nothing of value. Pure spirituality has failed to be the salvation of the world.

Left with no basic set of values, people have turned to the arbitrary value of money. How much do you earn, how much did you pay for your car, etc. Our spiritual leaders have often been the first to do this.

Yes I agree with Theresa when she says we need an Holistic view to get out of the avarice trap, both personally and as a species, but please let it be holistic, and let's not think that by treating the Earth as a piece of dirt, we're going to transcend our way into Seventh Heaven.

Yours in the hope of a better way of life,

Dave Wardell  
East View,  
Grove Lane,  
Longthorpe,  
Peterborough.

---

Mitchell House  
185 High Street  
Cottenham  
Tel. Cottenham 51521

Two and a half years ago, under still largely unexplained circumstances, my son, Patrick, stopped breathing. After resuscitation he underwent a series of operations and emerged at the end of the "process" very severely brain damaged.

He was, they said, blind, largely deaf and attached to a naso-gastric tube so that we had to pump all his food and drink through his nose. He was in a spastic spasm. As a trained scientist I had predicted the crisis but been ignored by the hospital. Now again I was at odds with the prognosis - which was dire - and the hospital.

I took him home with me and, with the help of a quite untrained au pair, taught him to eat and drink again. After many failures we found that mashed avocado, carrot juice and chocolate worked. We took him home for good and moved to Cottenham from London so that we had more room to look after him.

Over the first six months here, and again with the help of largely untrained by generous ladies in the village, we taught him to move. We rolled and rolled him across the floor, we pushed and pulled arms and legs, we shone little torches and large lights into his eyes and eventually developed from this our own "little programme". By September he was moving and was able to begin attending the Windmill School, then Ida Darwin School, at Fulbourn. >

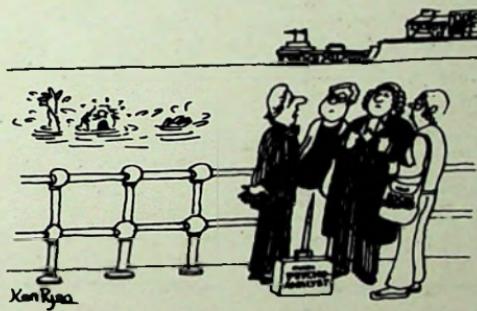
Now Patrick is a bright, involved child. He is on the very edge of walking. He sounds as if he's wanting to communicate, and at last he's showing signs of increased concentration and listening. We're waiting for another miracle. But we need HELP.

Happily we have a large house with several rooms available for working with handicapped children and we are blessed with a large garden and a small swimming pool. If you have a child who needs help please get in touch with me and see what we can arrange. Also if you are someone with time and energy you can spare, do get in touch and see what help you could offer.

■ Valerie Bolitho

#### EDITORIAL POST-SCRIPT

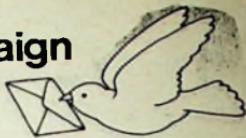
Many children like Patrick, can make 'miraculous' steps forward given large amounts of time and attention, ideally by a number of people each giving limited amounts of time. NHS doctors acknowledge that a great deal more could be done for many such children, but the amount of staff time required is inconceivable on current NHS budgets. The sort of attention needed doesn't need training, just patience and caring. Following simple basic instructions anyone can be involved in helping transform life for one of these hurt children.



It's all too easy for the parents of such children to become isolated, and too exhausted by their situation even to take advantage of what may be available. Volunteers with transport can make a major difference in this respect.

If you are a parent of a child who needs help, or a willing helper, please contact Valerie or get in touch with us at Greenwave, using the address or phone number inside the front cover, so that we can help co-ordinate efforts.

# An Open Letter to the Peace Campaign



For over three and a half years now there have been people at Molesworth trying to create a positive and constructive approach to peacemaking. The first event ever organised at Molesworth by the Peoples' Peace Camp was a mass planting of vegetables on the base, and ever since then, people have come to Molesworth to create, in their own ways, what peace has meant to them. For all the many differences of style and approach between the peace camp, Rainbow Village, the Wheat Campaign, the peace chapel project, etc., we were all trying to use Molesworth not just to demonstrate for peace but to demonstrate peace, to create the alternatives, to say to people that there are other ways of living, working, using the land, resolving our conflicts.

We had a unique opportunity for experimenting with this approach at Molesworth while we had it all to ourselves, but the fences do not invalidate the approach. They have merely forced us to adapt and adjust to the changing reality around us. What we were trying to do at Molesworth and the way we were trying to do it is all the more important now that we have to do it elsewhere and in different ways. The Molesworth campaign was about creating peace ourselves, not about a piece of land in Cambridgeshire. Only the military can capture and hold a piece of land. To the extent that the peace movement thinks it can do so, we have become no different to the military.

Many people in the peace movement and in the wider public have come to realise that the real 'Direct Action' is creating alternatives to war and militarism, not imitating them; that real peace campaigning is not feeding on peoples' natural fear of nuclear war but helping people overcome these fears by building hope and trust in a better way out. And if there is any lesson to be learned from Heseltine's invasion of Molesworth, surely it is this- that no amount of pressure we could possibly bring to bear on the police, MOD, military, courts, prisons or treasury is going to have the slightest effect on the policies of the present government. Peace will come because we have created it ourselves, not because we have forced the government into it or because we have voted it in at the next election.

The building of the Molesworth missile base is another step towards nuclear war. There is no denying this. We are on the edge of the final abyss. And our time is running out.>

That is why it is so important that we think very carefully about what we must do. There is no time for hasty and reckless action, no time for self-indulgent bravado, no time for repeating the same old mistakes 'on principle'. The time has come to face up to the situation, to stop blundering along, to clarify both our aims and our methods and stand firmly by them. Its no good deluding ourselves into thinking that all aims and all methods are equally valid. They are not. Lets be clear about this.

If we want peace, we must start building peace. So please, come to Molesworth to build peace, not to attack fences. Think creatively, act constructively, join the growing network of people committed to positive peace-building, and start building peace in your local area, because that is where the Molesworth campaign will ultimately be won.

Tim Wallis

Mallen

Bridie Wallis

Reprinted from the Molesworth Bulletin which is available for a £3 sub from Old School House, Clopton, Northants.



# ARGYLE STREET HOUSING CO-OPERATIVE

Argyle St Housing Coop offers housing for low income and unwaged individuals. Women and minority groups are especially encouraged to apply. Some vacancies available immediately for women. Applicants must be willing to take part in the management of the coop.

Argyle St. Housing Coop is a self managed association offering accomodation for almost 100 people in shared houses. For an application form please send SAE to:

Allocations  
3 Fletchers Terrace  
Cambridge CB1 3LR

Argyle St Housing Coop exercises a policy of positive discrimination in favour of women and minority groups.

# Turning Points

The general theme for this issue is the most commonly shared turning points which we experience in life, and the 'Rites of Passage', the rituals, which accompany such times. The old ritual forms may have lost their significance for many of us, but the fact that such rites are so universal, occurring in most cultures and most periods of history, suggests that they are the product of very basic human needs. How do we fulfil those needs today, or do we simply ignore them?

This first item is something we received telling of a London based group who are doing something to update and revitalise such rites.

## NEW AGE CELEBRATIONS UNLIMITED

New Age Celebrations Unlimited is for people who do not perhaps participate in generally accepted forms of worship, and therefore feel that going once in a lifetime to get married for example, seems rather out of place, and not really in accordance with their own inner patterns of belief. However this service is very much for people who believe in the all-pervading power and love of God, but rather see this divine power on a universal basis, and feel the deep unity within all manifestations of the inner core of all religion.

The Services offered at present are generally based on Christian belief, since many people brought up in England seem to have a Christian oriented background. However, New Age Celebrations



Marriage [by a blacksmith] Gretna Green" c. 1834.

Unlimited can also perform ceremonies for people who would like other ways of divine celebration. We have living links not only with the Apostolic Succession in the Christian tradition, but also Red Indian, Samurai, Moslim, African to name but a few. So we are able to work out special ceremonies according to the specific needs of individuals.

It is all right to believe, or not believe in reincarnation; we reveal the inner meaning of all ritual and ceremony performed. We believe in one God or Universal Guiding principle. This God is Within, Without, and everywhere!

Please write with your own unique request (enclosing a S.A.E.) to:  
New Age Celebrations Unlimited, B/M Spiritos, London WC1V 6XX.

#### THE RITES OF PASSAGE

by Jo Santilly, Gill Westland &  
Mark Palmer

On a purely psychological level, the turning points are generally a time of upheaval and stress. Even what we assume to be joyful occasions like parenthood and marriage may well involve an awesome realisation that we've taken a step which means that life will never be quite the same again. Something's gained and something's lost and we have to find the resources to cope with a new way of living.

The following list of 'stress ratings' is based on the work of T H Holmes and R H Rahe published in the Journal of Psychosomatic research, No 11, in 1967.

Death of spouse	100	Change of financial status	39
Divorce	73	Child leaving home	29
Marital Separation	65	Personal achievement	
Gaol or being institutionalised	63	realised	28
Marriage	50	Leaving school	26
Loss of job	47	Change in residence	20
Retirement	45	Major change in eating	
Pregnancy	40	pattern	15
Sex problems	39	Holidays	13
Addition to family	39	Christmas	12
		Minor violation of the law	11

The authors developed this scale rating to predict the likelihood of psychosomatic illness among people who 'scored' above a certain level within a given period.

It seemed to us that the rituals which accompany some of these 'upheavals' served, and could still serve, as a source of reassurance at times when the world seems to be turned on its head. Within the community it makes a public statement of the fact that someone is going through changes, so that others are more likely to be aware of their need for support. Also this public acknowledgement effectively says to those involved "it's OK to be in a whirl right now, - that's the way it is - it doesn't mean you're going crazy."

#### THE NEED TO MOURN

Death and bereavement seem to be a major area where 'the age of reason' has taught us to ignore basic needs that 'common sense' previously took for granted. Giving adequate time and attention to the process of letting go of someone tends to be dismissed as 'morbid wallowing'. Psychotherapists frequently find that clients need to spend time 'saying goodbye' properly to people close to them who may have died many years previously. Dying is too often shoved away behind the drawn curtains of clinical institutions, rather than having its true place in family and community life.

Birth too has been more and more drawn under the wing of the 'proper authorities' and anyone wishing to make their own choices about how it should happen and who should be there, frequently has a fight on their hands.

These are the two major turning points where we're brought face to face with the 'big questions', the mystery of life and death, and only the most rigid rationalist can avoid being touched by a sense of awe. Perhaps ritual at such times helps us allow ourselves to experience that, and helps set it in context.



For Jo, particularly births and deaths were the times when ritual of some kind could seem relevant, while for her the ceremony attached to her marriage and divorce had seemed superfluous, just a legal necessity attached to real events in her relationship which had already happened. Gill, on the other hand had found the process of her divorce strangely inadequate, and felt the need for something more significant as a symbolic acknowledgement of what it meant

to her.

Talking about another recent turning point, moving house, she remembered how good it had felt to be reminded by her mother of the tradition of placing coal and flour in the hearth, to encourage a warm hearth and a full larder. It was an act which had meant something important to her when she took the time to perform it.

#### MYSTERY VERSUS SIGNIFICANCE

It seems that in devising modern rituals for ourselves we need to find a balance point. Not maintaining an air of mystery for it's own sake, so that ritual becomes virtually meaningless. Equally we have to allow space for a sense of significance, a sense of awe, in order not to be reducing such occasions to something mundane and ordinary. These times are special and we need to be able to experience that specialness.

We'd be very interested to hear from people in the region, about their own experiences, their own use of ritual, spontaneous or otherwise. They're part of acknowledging aspects of being human which 'the age of reason' has tended to deny, and we think it's important to share our feelings and ideas on the subject to alleviate the sense that "it's just me".

Likewise, if there are readers who would be interested in getting together to see what we might do to provide latter-day rites and rituals for one another, we'd be glad to hear from you.

Write to 'Rituals' c/o Greenwave, The Gate House, Fen Road, Milton, Cambridge CB4 4AF.

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# Coming of Age

Nowadays, the phrase "coming of age" sounds somewhat archaic, but it refers to a turning-point in everyone's life for which every culture has a ritual of some kind. The acceptance of a person into the world of adults may be marked by anything from a well-defined "gateway" (e.g. specific age) to a tortuous inauguration ceremony, to a subtle "coming out" into a closed and complex society.

In this country, there now seems to be less emphasis than ever before on the process of coming of age, whereas before one's childhood could end very abruptly at the age of, say, fourteen (my own grandmother started work at fourteen) or perhaps twenty-one (the "key to the door"), there now seems to be no well-defined break-off point between adulthood and childhood. Adulthood is usually considered to be a state of financial and emotional independence - that is, living one's "own life". Isn't this now a very variable age, the age at which a person sets up their "own" life? Legally, at the age of sixteen someone can marry. Usually we consider this a sign that someone has found a life for themselves, independent of parental support (except for continuing moral support!). Well, legally at sixteen you can marry, but socially it is often out of the question....many people are still in education, have no financial support, or simply don't feel ready to leave home.

## Am I Grown Up yet?

So when are we "fully fledged"? The quickest answer is probably "after you've finished your education and left home". This presents a problem: according to your ability and inclination to take school examinations, your entrance into "adulthood" could be abruptly after school (at sixteen) or gradually over the next few years of further education. Indeed, examinations are a far more important turning-point in a young person's life than many people realise.

Those not associated either through employment, social contacts or personal experience with the world of education are largely unaware of the ritual involved in the taking of examinations, or the way in which fickle ties on paper can change a person's life. We judge people a lot by their educational achievements; we nod knowingly when someone refers to an acquaintance as having got so many 'O' levels, or a failed degree, or the like.

But is this justified? Many people simply are not suited

to taking exams. They may have trouble with English, or get nervous, or they may be ill on the day. Such simple "excuses" have far-reaching effects. Someone with no exams at secondary level ends up in a totally different social/economic setup than someone who goes on, for example, to take a degree. Your place of residence, type of society, income and attitudes may hinge on three extra marks on an exam paper! And this is not an exaggeration for it is true in many cases that a student who "drops a grade" at 'A' level ends up going to a different university or to a polytechnic instead, or missing out altogether.

By the time this article is published, 'A' level and 'O' level results from last June's examinations will have been released including my own. So I will find out whether I am to go to a university, a technical college, or neither. Whether I am to spend the next three years (possibly more) of my life in the far North, South or East of England. My life will not necessarily turn out any the worse for failing those exams - just very different.

Perhaps we do not appreciate just what a turning point young people are faced with in the form of exams - or how fickle are the many causes of potential success or failure at them. When the results are published in the local paper, I hope that some people will realise their full significance in young people's lives - they are an integral part of today's "coming of age" ritual.

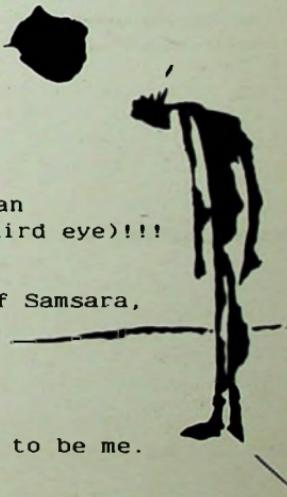
Linda Moore

## Rummaging for Me

Through the Be-Here-Now  
and the never-never,  
lost and bewildered on the path of fate.  
Through I Ching and Buddha,  
Krishna and Zen,  
stealing puzzled glances at the Divine Plan

Whilst in Chakrasana or Salabhasana,  
trying not to try too hard for Nirvana,  
going round in circles behind the doors of Samsara,  
making some of the most outrageous Karma.  
Between the astral, causal  
and the cause of the ass,  
I sometimes catch a tiny glimpse of Me.

And if there's been an ass at all, it 'as to be me.  
Om.



Dave Ellis

# *The Couple's Journey*

by Sarina LaRive

A book published a while ago in America stated that there are five stages to the COUPLES JOURNEY.

1.Romance 2.Power-Struggle 3.Compromise 4.Commitment  
5.Co-Creation

Of course most relationships break down in stage 2. They never get beyond it. But what pertains to a human couple also pertains to the whole world, to other relationships within and between nations. And my feeling is that in order to have peace in the world, we must all learn to develop and nurture our personal relationships, creating a new kind of Noah's Arc to enter the New Age, two by two.

How can we idealistically expect to see peace in a chaotic world when two people have such difficulty getting along? The Science of relationships is well on its way to assist we fledglings in better understanding ourselves and each other. Yet the battle of the Sexes wages still. What are the problems?

EGO, EGO, EGO, and role definition and unrealistic expectations could be listed first, but second a serious lack of knowledge when it comes to communicating and understanding our own needs versus the needs of our partner, a serious lack of acceptance. Men and women are interdependent. We need each other. Yet how we work in mysterious ways to sabotage each other!

Those of us who have experienced our own individuality now yearn for a merger with someone of like accomplishment. We can no longer accept relationships where each supports the other in such a way that when one moves the other falls down.

## **GROWING ALONE, TOGETHER....**

The "Rites of Passage" prevailing at this time are demanding partnering. Nation with nation, science with metaphysics, conventional medicine with alternative therapies, spirit with matter. No longer is singular achievement the cherished goal, but group involvement, group participation, group work.

Let's face it, we are all still children learning how to relate and we all make mistakes. No one sex has all the answers. In a book entitled KNOWING WOMAN men are described as having "focussed consciousness" and women as

having "diffused awareness." What needs to happen is that each develop their so called weaker side. Two more books from the USA, THE PETER PAN SYNDROME and THE CINDERELLA COMPLEX point out the illusory expectations men have of women and vice versa.

We must all learn to be more patient with each other, more accepting, more willing to be vulnerable, more patient with ourselves. There is no perfection. None of us came from a perfect relationship, none of us is as yet perfected, therefore we must all struggle and strive to clearly understand our own past, see our present more compassionately and interdependently and work two-gether to create our future. In a true relationship, two people give and recieve simultaneously. There is no condescension, patronising, being compromised or resigned rather than compromising with each other. There is no need for manipulation, coercion, seduction or either partner being on the defensive. Personality clashes are inevitable and should not always be taken as demands for separation. Arguments are often essential to clear the air. Negativity repressed will assert itself in other more painful ways if two people try and pretend on the outside that everything is OK between them.

Ironically men are seen as good at fixing things when they break down. They like to repair them. When the car needs servicing it is done DIY or taken to the garage. Women seem to assume the need to "fix and repair" relationships and they wonder why a man cannot or will not recognize the need to do so in the same way he will another object. But the object in need of repair does not threaten his ego or self image in the same way that his partner accusing him in the relationship does. He strikes back at the woman's femininity, her sensitivity. She serves, he volleys. He serves, she volleys. This isn't tennis, it's two-ness. Too much! I would personally like to see some groups in Cambridge formed to help "Bridge" the relationship gaps. How about you?

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Madingley:  
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## small ads

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ARJUNA WHOLEFOODS 12 Mill Rd, Cambridge seeks two full-time members. Interviews 10th Oct Write, ring, or call in for further details.

WHOLEFOOD CATERING contact Viv at Arjuna.

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RECENT COUNTRY ARRIVAL, ex-academic female 56, long experience workers' co-operative, interested organic cultivation, alternative ideas, walking, swimming, needs friends/womens group/co-counselling partner/constructive sociable activity. Contacts appreciated. Gailean Feltwell 827069.

WANTED Do you have any books you don't want on all subjects concerning ecology, conservation, nature, alternative/natural living, health radical politics, feminism, esotericism, peace, etc. also all general subjects bought. Jerry, Huntingdon 58215.



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## "Please to remember the fifth of November": Guy Fawkes and Captain Swing

In my last contribution I implied that the harvest festivals which took place every year were of a communal nature; the whole village joined in and the events offered a chance to get together and enjoy something. Full stomachs and plenty to drink were important parts of the evening.

However, not every day in the year saw such agreement between masters and men. (Yes, I'm sorry to refer solely to the men, but so little research has been done into the very central part played by women in the agricultural labourers' families that I'm forced to leave it as a large gap.) Life in the nineteenth century village was not all peaceful and I'd like this article to focus on one particular period of unrest (the 1830's), to make some links with elements of folklore and to contrast with today.

Some of you may have heard of 'Captain Swing', the leader - probably mythical like Robin Hood or Ned Ludd - of the riots by agricultural labourers in the southern counties of England in 1830. An excellent source is the book "Captain Swing" by E.J. Hobsbawm and G.Rude, which outlines the affair in some detail.

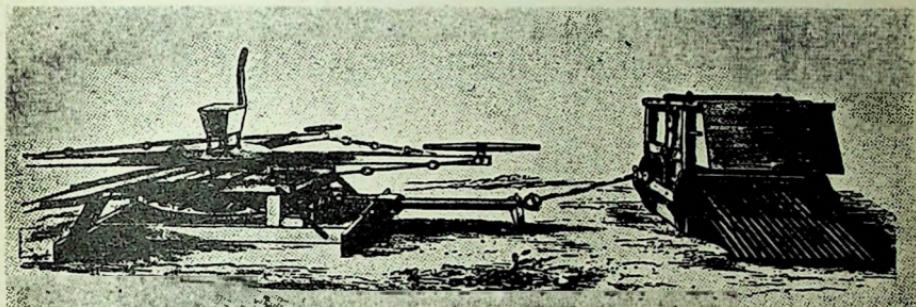
At that time the labourers saw their standard of living under threat from a number of sources - the introduction of threshing machines cutting back winter employment, rising prices and increased unemployment as men returned from the Napoleonic wars. Along with changes in the poor laws and an increasing distance between the masters and men, these are all reflected in many songs of the period. In the circumstances, there wasn't much the men could do; they could appeal to the parish for help and financial assistance, but since the farmers were themselves the overseers of the poor, there wasn't a great likelihood of success from that quarter.

They appealed to what they saw as their rights, their sense of fair play, and to the masters' duty to treat their employees fairly. The problem, of course, was that none of these were actually written down and so the masters could easily ignore them. The perceptive among you may even be starting to make connections with the present day, with the miners' strike and with the implications of the new computer-aided leisure society that is just around the

corner but I won't labour the points.

The trouble really started in Kent, where thrashing machines were broken and threatening letters demanding "bread or blood" were sent to farmers and clergymen. Similar events took place between September and November of 1830 in other south coast counties as far off as Dorset and by the end of the year the trouble had spread northwards and eastwards to include Bedfordshire and Huntingdonshire.

Why November and what is the link with Guy Fawkes? Partly the answer is in the farming year. By November, in the pre-mechanised farm calendar, the amount of labour needed had begun to decline. The work that remained was concerned mainly with threshing, a task that seemed to the labourers to be soon taken over by the machines which became prime target for their anger. Also early November was the beginning of a series of festivals which offered the labourers a chance to gain largesse or gifts from the richer members of the community, of which probably Christmas Mumming and Plough Monday are the most well-known today.



Garrett's Horse Gear Thresher. From Samuel Copland, *Agriculture, Ancient and Modern*, 1866.

Clearly politics and religion were much interlinked. The clergy were regarded as representatives of the establishment and the fact that many of the festivals of this time were vestiges of the common peoples' pagan beliefs lent another edge of conflict to events. Guy Fawkes' Day was also of some political importance. This was the day when the village or town celebrated the safe release of the King from the Papist plot to kill him in 1605. It was a political and religious celebration and a chance for a lot of drinking and merrymaking. Fireworks were often thrown in the street and the magistrates had to publish orders banning such activities. In the village of Kimbolton, too, there was nearly a riot when some villagers were arrested for stealing wood from the Duke of Manchester's estate to build their bonfire.

The men who had previously walked around the village asking for largesse at Christmas with their faces blacked up in order not to be recognised, used the same methods when it came to making political demonstration about the state of their wages. In the old county of Huntingdonshire, there were threshing machines attacked in Sawtry, Alconbury, the Stukeleys and Old Weston. A threatening letter was also sent to the vicar of Kimbolton. And all this in the 'tranquil' English countryside!

Well, that seems a long way from the ecology movement of today but many of the issues remain current. Working peoples' fear of change is not simply a matter of quaint ignorance but is usually combined with very real fear of its worst consequences. Our nostalgia for the "Good Old Days" can all too easily ignore the fact that violent conflict is not, in fact, a modern creation of picketing miners but a consistent theme in the 'negotiations' between the haves and the have nots in our country's history.

Robert Gifford

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## Books

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### Daughters of Copper Woman

by Rosie Stanning

Daughters of Copper Woman is a 125 page description of the philosophy engrained in the traditions of the Sootka women of Vancouver Island. It was related over some years to Anne Cameron by some of the few surviving Nootka members of the Secret Society of Women. In 1980 they gave her permission to "tell what she knew". So much had already been lost, through the tens of thousands of Indians massacred under invasion from the white man, massacred directly and by diseases and poisons, and all but massacred socially by the imposition of an alien value system and by laws in which they became victims.

"This isn't stuff just for Nootka, or just for Indian, or just for Indian women, or just for the few of us in the society. This stuff is for women. Black women, from the grandchildren of Copper Woman who became the parents of the black people. Yellow women, they got the same grandparents as us when you go back far enough. White women, they come from the belly of Old Woman, too. What did we save it for if we don't share?"

Less of us in the society every year. Old ones die and the young ones got educated by the invader, and they don't know, and we can't trust'em enough to teach'em all. A secret can die, sometimes. And a secret can kill. sometimes. But a book, maybe some women will read it and they'll know."

There are many different stories in Daughters of Copper Woman, from tales of repelling the Spanish Invaders to tales of repossessing the goldmine for which Indian people were used as slaves. There are tales of the "fair-skinned people with supernatural powers who had the ability to levitate...they brought us the ceremonies of absolution and ecstatic revelation". Tales of the measuring stones (now lost) "we could measure anythin'. Days, months, years, distance, anythin'."

One of my favourites is about clowns - not circus clowns but the way the Sootka had clowns.

"A clown was like a newspaper, or a magazine, or one of those people who write an article to tell you if a book or a movie is worth botherin' with. They made comment on everythin', every day, all the time. If a clown thought that what the tribal council was gettin' ready to do was foolish, why the clown would just show up at the council and imitate every move every one of the leaders made. Only the clown would imitate it in such a way every little wart on that person would show, every hole in their idea would suddenly look real big.

It was like if you were real vain about your clothes, all of a sudden, the clown would be there walkin' right behind you all decked out in the most godawful mess of stuff, but all of it lookin' somehow like what you were wearin'..."

In this book we get an idea of the way Rites of Passage in a society can be the real thing, not a hollow, empty imitation of acknowledging the turning points in life. The Mystery remains.

Daughters of Copper Woman starts as a charming book with delightful tales of Sootka folklore. But then it becomes something else when, through it, we are confronted with a lack or a fullness in ourselves. But it also becomes something with depth and tragedy and hope for the future. It becomes a beautiful book.

Daughters of Copper Woman by Anne Cameron is published by The Womens' Press at £2.95

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# BACH FLOWER REMEDIES

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The Bach system is a simple and natural method of establishing complete equilibrium and harmony through the personality by means of essence derived from wild flowers, bushes and trees. Dr Bach practiced in London for over twenty years as a Harley Street consultant bacteriologist. He gave up his lucrative practice in 1930 to devote himself to full-time research and moved to Oxfordshire.



He was looking for remedies which would restore vitality to the sick so that the sufferer would be encouraged to overcome his negative emotions and thereby assist in his own healing. Dr Bach believed that the basis of disease was to be found in disharmony between the spiritual and mental aspects of a human. This disharmony is found whenever conflicting moods produce unhappiness, mental tension, fear and resignation which lowers the body's vitality thus allowing the disease to exist. For this reason the remedies he prepared were for the treatment of the mood NOT the physical symptoms.

He developed a keen sensitivity both in mind and body. If he held his hand over a flowering plant he could sense within himself the healing properties of that flower. He would suffer acutely the negative state of mind and then would wander about in the country until he found the specific flower that would heal that particular complaint. He discovered 38 remedies that he declared were a complete entity representing every negative state of mind known to man.

For example, someone who lives on their nerves, in a high state of tension perhaps resulting in insomnia and an inability to relax may be given the Vervain remedy. Anyone so lacking in confidence that he or she is convinced of failure so will no longer make any effort would be given Larch.

A person always putting on a brave front, experiencing extremes of optimism and pessimism

while suffering pangs of hatred, envy and jealousy might be given a mixture of Agrimony, Scleranthus and Holly.

As the Bach remedies are benign in their action they can be used by anyone of any age. They are neither harmful nor habit forming. The dosage is small, 4 drops in a little water and will not interfere with any other medicine or treatment. Dr Bach combined five of his remedies Cherry Plum, Clematis, Impatiens, Rock Rose and Star of Bethlehem calling it Rescue Remedy. This is an effective treatment for stress particularly resulting from emergencies. If for example there has been a bad accident at home or on the road those involved may be experiencing one or more of the following emotions: shook, fear, terror, panic, a feeling of desperation or a numbed state of mind. Then the Rescue Remedy would be appropriate. It can be equally helpful to soothe frightened animals.

The remedies are supplied at low cost and with clear instructions, advice and treatment can be obtained by post from The Edward Bach Centre, Wallingford or Christianne Heal, 1 Saxon Street, Cambridge, Tel: 314620.

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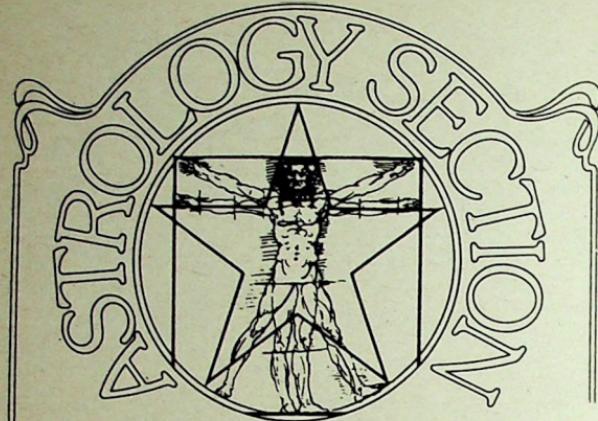
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## End of the Stalemate

Prudence Jones

A year ago I wrote about Saturn in Scorpio, outlining a scenario of crumbling infrastructure and subversive character-trait. On 17th November this year, Saturn moves into Sagittarius, and we can look forward to a time in which not only do Mrs. Thatcher and Mr. Tony Benn, my Saturn-in-Scorpio examples, fade out of the limelight (as Mr. Benn already has, undermined by the collapse of the miners' strike), but Mr. Kinnock settles in as Opposition leader and the Moral Majority goes on the rampage.

Sagittarius is a sign of broad-mindedness and optimism, and for the next two years the new internationalism should gather momentum, although travel over national boundaries may be restricted for a time as countries work out new procedures. Tired of watching the old order crumble away, people will start once more to believe in the possibility of solutions, and, with typical Saturnian hamfistedness, will attempt to implement their proposals by force of law. These laws will be directive and enabling, however, rather than restrictive.

Internationalism will involve the USA in new alliances, and the USSR in an internal reshuffle. Christianity and Islam could find themselves once more at loggerheads - in fact everyone who depends on being Always Right will find themselves with some explaining to do. Sagittarius can have a totalitarian streak, as friends of people born between January 1956 and January 1959 will discover over the next 2 years - but arguing from general principles rather than in favour of particular cases is the way to win these people's hearts. General principles may be philosophical or they may be practical, but in either case

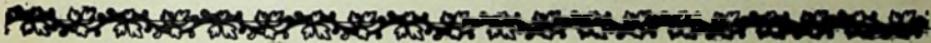
they are intended to make things better, to get things done, and to make sure that this all happens as quickly as possible.

After a promising start in October, Mrs. Thatcher could find that the solar eclipse of 12th November heralds the beginning of the end. Her opponents in both Church and Universities will be especially convincing at the beginning of December, and as the UK transport and postal services are forced to overhaul their aims and procedures, even pragmatic Britain will start to reconsider the overall aims of national life. The proposed economic solutions of the last two years will start to be redefined in terms of religious and humanitarian principles as from mid-November, and initially an unpleasant wave of moral lecturing is likely.

The keyword for Sagittarius is ACHIEVEMENT, whereas the keyword for Scorpio was CONTROL. For Greens, the stalemate is over. The UK economy is beginning a massive overhaul, both in terms of industrial and maritime activities, and in terms of world economic change, and now the Scorpio phase of trying to cling onto the old values is over, the next 2 years are open to well-argued proposals for a totally new direction. 3rd October, 17th November and 24th - 27th December are key dates.

Compulsory registration of alternative medical practitioners may be in the air, as well as an overall rethink about what counts as a genuine religion. The Scorpionic paranoia about "cults" and "sects" will give way to a requirement that transpersonal thinkers of whatever persuasion state their case clearly and convincingly. The role of the universities will change radically, but more part-time or "continuing" education could be part of the package. 18th November to 8th December is the time to plan your course for the next 2 years, and the Full Moon of 27th December is the night to say goodbye to the old.

Prudence runs Astrology workshops in Cambridge. See 'Regular Groups' listing for details.



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# WHAT'S ON

## SEPTEMBER

Tues 17th- Childrens art exhibition at Peace corner,  
Mon 23rd Molesworth

Weds 18th FoE Speaker meeting. Mark Palmer gives a  
a personal view on the thinking behind  
Greenwave, or "Has your Karma run into my  
Dogma?"

Fri 20th- Meditation and Buddhism Course for men  
Sun 22nd Introductory weekend at Padmoloka,  
Lesingham House, Surlingham, Norwich £25/£18  
Tel 050 88 8112

Sat 21st Mock Nuclear waste dumping in the Cam. Details  
from 'Nuclear Free Pacific' Elspeth C 214005

Sat 21st Natural Healing and Health Fair 10-5 pm The  
Wesley Centre. Stalls, workshops, demon-  
strations. Admission 50p workshops 50p  
Healing, Yoga, Bach Flower remedies, Acupunc-  
ture, Homeopathy, Polarity etc.

Sat 21st- Touch for Health Basic Course. Contact Romy  
Sun 22nd Paine C 354734

Sat 21st Electronics Workshop for Women at Womens'  
Resources Centre £3 Tel C 321148

Sat 21st- Molesworth Snowball. Call Pete Brown for details  
Sun 22nd 0453 3260

Sun 22nd Sponsored walk in aid of Sea Shepherd anti-  
Whaling Campaign. Details from FoE Tel C 312800

Sat 28th Intuitive Massage worshop for men and women  
£3:50 2-5:30 pm University Centre, Granta Place  
Mill Lane, Cambridge. Bookings in advance to  
Christianne Heal, 9 Cannon Place, London, NW3  
1EH Tel 01 435 5432

Sat 28th C.A.R.E. Bazaar - Stalls for Cambridgeshires' voluntary organisations.

Sat 28th Mass demo against acid rain outside Didcot power station. Minibus likely. Details from FoE Tel: C 312800

Sat 28th Demonstration against EEC food stockpiles. Details from 'Hungry for Change', Dick Sharples Tel C 323541

Sun 29th Introduction to Massage. Contact Gill Westland Tel C 214658 for details.

Mon 30th Camb. Soc. for social responsibility in Science. Open meeting on problems in conservation management. Friends meeting house, Jesus Lane, Cambridge 8pm. For details Tel Lowana C 210240

#### OCTOBER

Sat 5th Womens' "Verbal disarmament" workshop 2-4:30 at Womens' Resources Centre, phone 321148 How to hold your own and respond under stress when dealing with doctors, professionals, etc. £1.50

Sun 6th Concert for Peace - Paul Tortelier & Maria de la Pau 3pm Guildhall, Cambridge Tickets £3 (£1.50 unwaged.) from Lion Yard box office and Arjuna.

Sun 6th FoE Monthly Cycle Ride. Meet 11am at Bath House Gwydir St. Cambridge (Pace geared to whoever turns up. Details FoE Tel C 312800

Mon 7th Poetry for Peace. Dr Glen Caballero & local poets. Keynes Hall, Kings College.

Tues 8th Drama for Peace. Talk at Friends meeting House Jesus Lane, Cambridge 8pm

Thurs 10th Service for Peace at Great St Mary's 6.30pm An ecumenical service led by the Bishop of Huntingdon.

Thurs 10th Artists and Peace. Talk at Newnham Language School 8pm

Fri 11th International party for Peace at Bell School

# EVENTS

Sat 12th International Pop/Rock/Folk Concert. Sea Cadets Hall, Chesterton Rd Cambridge

Sat 12th W.W.F. Save the Otter sponsored walk. Details Miss C Lewis, 3 Toyse Close, Burwell.

Sat 12th Creative Astrology Workshop with Prudence Jones & Tina Whitehead. Details and bookings from Prudence, 21 Shelly Garden, Cambridge CB3 0BT Tel C 323299

Sun 13th Concert for Peace. Peggy Seeger, Ewan MacColl & the Clarion Singers. Mumford Theatre, East Rd. Cambridge. Tickets from Arjuna, Lion Yard and CCAT.

Fri 18th Histon and Impington for Peace. Talk by Jo Hunan of Oxfam on Ethiopia - Famine, Conflict and Development, at Impington Church Hall.

Fri 18th- Karate & Meditation weekend residential for men

Sun 20th at Padmaloka. For Details see Sept 20th entry.

Sat 19th Intuitive Massage Workshop for men and women See Sept 28th entry for details.

Sun 20th Magic Mushroom Safari & Picnic - Warren Wood, Clophill, Beds.

Sat 26th Touch for Health Intermediate course. Contact Romy Paine Tel C 354734

Mon 28th- Short Video Course for girls 14 & over. Womens

Weds 30th Resources Centre. Tel C 321148 for details.

Weds 30th Introduction to Massage. Contact Gill Westland Tel C 214658 for details.

## NOVEMBER

Body Orientated Psychotherapy 6 weekly groups starting this month. Contact Gill Westland Tel C 214658 for details.

Sat 9th Shiatsu Practical workshop in Cambridge with Neil Gulliver of E. Anglian School of Shiatsu 10:30-5:30pm For course details call Neil on Ipswich 53169. For venue and cost, Heather Warwick Tel C 245380

Mon 11th Camb. Soc. for Social Responsibility in Science  
Open meeting "What do People Eat?" 8pm, Friends  
Meeting House, Jesus Lane, Cambridge. Details  
from Lowana, Tel C 210240

Fri 15th- London Psychics and Mystics Fayre, Hammersmith  
Sun 17th Town Hall, Details 01 723 7256

Sat 16th Intuitive Massage Workshop - see Sept 28th entry

Fri 22nd- Tai Chi & Meditation Residential Weekend for men  
Sun 24th at Padmoloka. For Details see Sept 20th entry.

## REGULAR EVENTS

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### AMNESTY INTERNATIONAL

2nd Thursday of each month, Friends Meeting House, 7.45  
Margaret Dyson 4 Kimberley Rd  
Tel C. 67311  
Tel. 880335 for details

### ANIMAL RIGHTS CAMBRIDGE

2nd Tuesday in the month at Wesley Centre 7:30. Call  
Joan C 311828, Sean C 862553  
C. 358144  
or Mandy 321376 for details

### ANIMAL AID

1st Weds. each month 7:30 Friends Meeting House, Jesus  
Lane, Cambridge.

### ANTI-APARTHEID

Tuesdays monthly.  
Brian Williams C. 351078

### ART AS SELF DISCOVERY

Netherhall Centre, Gunhild Way, Camb. Thursdays 7-9  
Gabriel Oliver C.66874 or C. 243633

### ASTROLOGICAL ASSOCIATION

Monthly group, practising astrologers; Jane Giddings Cottenham: 51735

### LIVE YOUR ASTROLOGY

Prudence Jones C. 323299

### ASTROLOGY

Beginners classes Max  
Holloway C. 327839

### BIOENERGETICS

Margaret Dyson 4 Kimberley Rd  
Tel C. 67311

### CAMBIENT

(Cambridge & Ely Naturalists' Trust) Meetings, outings Tel.  
C. 358144

### C.N.D.

1st Tues. of month 7:30 Friends Meeting House, Jesus  
Lane, Cambridge.

### COUNSELLING-THIRTY THREE

Young Peoples Counselling & Information Service Camb.  
Mon, Wed, Fri, Sat - 11-2  
Tues, Wed - 3-6 Thur, Fri - 6-9 33 Clarendon St. C.  
316488

### ECOLOGY PARTY (Camb.)

4th Weds. in month. The Eagle, Bene'e't St. 8 p.m.  
Yvonne Douglas C. 211149

### ECOLOGY PARTY (P'boro)

1st Wed in month The Still, Cumbergate. Nigel Callaghan,  
Tel P 239098

PERSONAL/SPIRITUAL GROWTH \* GREEN CONSCIOUSNESS \* AQUARIAN AGE  
TRIAL SOCIETY \* MASCULINE-FEMININE BALANCE \* SOLAR AGE \* LOW E  
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